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## DEDICATED TO THE SAINTS OF THE LAST DAYS.

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[Continued from page 229.]

*Hebrews 2d chapter 6th verse: "What is man that thou art mindful of him? or the son of man that thou visitest him?"*

But to return and inquire "What is man?" We have ascertained that his history is lost in the past, we will now inquire what it is in the future. All we know or can know about it we know by revelation, all beside that is conjecture, and it is a matter of some consequence to distinguish between what we do know, and what we conjecture. There might be an exception made, taking that part of man's history embracing the period from his birth till his death. During this period of man's existence, we can learn some things otherwise than by revelation; but before and after that, revelation alone gives light, and if it does not, all is conjecture.

One fact is doubly known that man is doomed to die. This experience as well as revelation teaches us; but after death all we can know about him is by revelation; by revelation then we learn that the spirit still is in existence when the man is dead as well as when he is alive, and that it is capable of being tormented, and of being comforted, as when alive. But the few facts which we have in relation to this state of existence, to which all are destined, only create a desire in the mind for more. The man who has got revelation enough, on this period of man's existence, must have a mind that can content itself with terms only, regardless of all ideas.

He may say the rich man was in hell and Lazarus in Abraham's bosom; but what is hell, and what Abraham's bosom, is not revealed, but we have got the terms and that is revelation enough, we need no more, as many say. If this is the hell where they say the wicked are to be eternally, and Abraham's bosom the heaven, then they must be very near together, within talking distance; but why multiply words about it. There is no man living, who believes the bible, but would desire more revelation in relation to this dark period in the history of man, and we strongly doubt whether any man can invent for himself a set of prejudices sufficiently strong to quiet all his desires, so, that if he would confess the truth, he would say he did desire more revelation, and he had not enough to satisfy him, but believing that he can get no

more he satisfies his mind the best way he can.

Who, that reflects at all, but will, in his meditations, wonder if these disembodied spirits have a planet some where in the bounds of creation on which they dwell, that is as well suited to their condition as this one is to ours; and that on that planet, as on this, the inhabitants can be comforted and tormented; and in it there is an Abraham's bosom and a place of torment; nothing but a stupid system of religion could keep the mind of man from desiring to follow his history into this dark period of his existence; but, say those whose religion is founded on principles that would repel with indignation a messenger of heaven sent to enlighten them, we need no more revelation; but a mind delivered from such ignorant prejudices, would desire revelation on every point where there is darkness, when it is his own future condition after which he is searching.

There are some things said in the conversation above quoted between Abraham and the rich man, that strikes the mind with great force. The rich man requests Abraham to send Lazarus to his five brethren, and warn them that they come not to that place of torment. Now why warn them in this world, unless there was something they could do in this world, that would effect their condition there, and a something that could not be done there. Lazarus could not administer to the comfort of the rich man there, but he could make something known to his (the rich man's) brethren who were here in the flesh, that if they would hear and obey, would keep them from the place of torment where the rich man was.

From this we learn an important fact, that men can do something in this world which has an effect on their spirits in their disembodied state, and by reason of something they do here, their spirits are comforted, and by reason of not doing it their spirits are tormented when separated from the body. Were this not the case, why did the rich man desire that Lazarus might be sent to his five brethren, lest they should go to the place of torment where he was? no other reason can be assigned for this request only, that by their hearing and obeying the message it would effect their peace and happiness, in that invisible world. But all the light we have in relation to this important period in man's history, is not sufficient to satisfy the mind even of those who say they have revelation enough and need no more; but here, again, all the powers of con-

jecture are put into requisition, and efforts made to supply the deficiency of revelation, and satisfy the void there is in the mind of the most stupid bigot.

All must admit that there is not a fulness on these points pertaining to man; and every attempt to throw light upon them, is done by conjecture alone, and always must be, unless the Lord interposes and gives more revelation to man. The situation of man, from the time of his death until the time of the resurrection, is one about which there is so little said in the revelations extant, that how any may can say he needs no more revelation is strange; indeed, he must think that salvation, in distinction to all other things pertaining to man, is a scheme that can operate as well without the persons effected by it having any knowledge of it, as with, and that men's understanding has nothing to do with their salvation;—they can be saved without knowing any thing about it as well as with it.

One thing we have learned that the spirit after its separation from the body, is capable of suffering, as well as when in the body; and that there is nothing in this disembodied state itself, which can save a person from suffering, and if they do not suffer in that separate state, it is because of something they have done while in the flesh, which has effected their condition there.

The next place where we find man, leaving him in his disembodied state, is raised from the dead, and here again our information is so limited that we have recourse again to conjecture. The fact that man will be raised from the dead seems to be plain enough, but what follows after this, is the place where conjecture is needed and where it is made to supply an important place in our history; and all this because the people are determined to have no more revelation, and they find difficulties in following man to his final destiny, and are driven to the necessity of doing something to satisfy the mind; and the only means they have is conjectures. In order therefore to carry out their religious system they give to their hell and to their heaven an eternal existence; their supposed wicked they put into hell eternally, and their supposed righteous into heaven eternally. This indeed is bold conjecturing, being in direct opposition to what revelation we have; but what will people do, there is a silence on man's history after the resurrection, and what is said about the resurrection can leave no doubt that both the righteous and the wicked are some where in existence eternally, and men find themselves under the necessity of providing some place for them, and can find out nothing better than heaven and hell; and in order to do this give them [heaven and hell] an eternal existence; and all this because we must not get any more revelations, if revelations could be had conjecture would cease.

Let us while at this point say a few things

about heaven and hell. Whatever that thing is which the scriptures call hell, the account we have of it, is that it is cast into the lake of fire and brimstone, what becomes of it after that, we are not informed; but conjecture helps us, and gives it an eternal existence after it is cast into the lake of fire and brimstone. See Revelations 20th Chapter 13th and 14th verses. "And these gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—And death and hell were cast into the lake of fire. This is the second death." This is the last account we have of hell in revelations, that it "gives up its dead," and is cast into lake of fire," which John calls the second death. Nothing but conjecture could, alter that, make it the place of residence for the wicked eternally; for the above quotation is the last syllable that is said about it in revelation. But after this time, the wicked are in existence; but where are they to dwell? this is the difficulty. What a few sentences of revelation would do for man; what a world of conjecture it would save, just by telling them where the wicked would be after hell "was cast into the lake of fire," but the people say we do not need revelations; we can make up the deficiency; we will say that hell has an eternal existence, and the wicked are all cast into it, and will be there eternally burning; and this will do to satisfy our mind.

There are also some things said about heaven that places the conjectural theory of the unbelievers, in revelation, in rather a doubtful situation. In the 12th Chapter of Hebrews 26, 27, 28, verses Paul says thus "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word. Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

From this we learn that heaven is among the things which are to be shaken, and that these things which are shaken are to be removed, and that it is the things which cannot be shaken that remain. And in the 28th verse we are told what it is that cannot be shaken "wherefore, we receive a Kingdom which cannot be moved." By this we are told that all things shall be shaken, but the kingdom which the saints receive; all other things shall be moved; but this kingdom cannot be shaken or moved.

Here then the kingdom which the saints receive, is put in opposition to both heaven and earth. Heaven and earth can be shaken and removed, but the kingdom of God remaineth when they are both removed. What

has now become of the conjectural theory of the unbelievers in revelation. This eternal home for the saints is shaken and removed, but the saints still remain, but where is their place of residence? Heaven is removed, and their conjectures have hatched no other place for them; then a religion that denies the power of revelation, and the privilege of obtaining any intelligence from heaven, is a strange superstition. Paul the apostle found the Athenians in this condition, at the time he visited that place. See Acts of the apostles 17th chapter 23rd and 23rd verses.

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you." This people had conjectured themselves into the belief of an unknown God, and, as Paul said, whom they "ignorantly worshipped." Their imaginations had not only given existence to a God, but also to system of worship suited to this character. Paul looked upon both as superstition, as any other intelligent person would; for any religion of the kind, whether in Athens or else where, must be superstition, if there is any such thing; but how much better a system that has to conjecture a place of future and eternal residence.— If one is superstitious the other must be.

Paul is not alone in what he says about the heavens being removed; to his sayings we may add what Isaiah says in 34th chapter 4th verse of his prophecy: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Peter in his 2d Epistle 3d chapter and 10th verse says thus, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up" and John in Revelations 6th Chapter 14th verse has the following sayings: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." And these put together settles the question forever, that the heavens are to be rolled up, pass away, and cease to exist: we mean whatever the scriptures call heaven. So that not only what is called hell, but what is called heaven are, both to pass away; but both the righteous and the wicked are still in existence, when hell and heaven are no more; but where is their residence? conjecturing religionists will have to go to work again, and conjecture some other residence for them; for since they are to have no more revelations, all the way they can satisfy their minds, is by conjecture.

The bible begins with man's history at the time of the union of body and spirit, and closes it with the resurrection. All that any man can say about man before or after this time, is conjecture, and conjecture only, for revelation is silent on the subject. It raises all from the dead, some to "everlasting life and some to shame and everlasting contempt," cast hell and death into a "lake of fire" rolls heaven up, "like a scroll," and it passes away, and burns up the "earth and the works thereof;" and there the revelations in our scriptures leaves man. Men in order to carry out their religious theory, and give any degree of importance to them, go to conjecturing and give hell and heaven an eternal existence, and put their righteous into one and their wicked into the other, but the only authority they have for this is sheer conjecture; but though, they say, they need no more revelations they are so dissatisfied with what they have, that they cannot raise their minds without bold conjectures; and those in direct opposition to the bible.

The revelations we have in our scriptures, leave both the righteous and the wicked at a period in their history, which shows to every reflecting mind the great necessity we have for more. It is at the point of the resurrection where man, according to all, begins his eternal existence; that is an existence without change; beyond the resurrection lies the eternity so much spoken of. It is at that time conjecture says that all are raised, that the righteous received their reward and enter into heaven for eternity, and the wicked their doom and are cast into hell, to be there eternally; but say all the sacred writers, who have written on the subject, heaven at that time is rolled up as a scroll, and passes away, and hell is cast into a lake of fire; so the theory ends, and leaves the righteous and unrighteous without a residence.

Why do men thus conjecture about heaven and hell? it can only be because they lack revelation on the subject, and as they believe they will never have any more, and their conjectural religious theories would be too lame, without having some place for an eternal residence for the righteous and wicked, they are driven to the necessity of conjecturing in direct opposition to the bible, that heaven and hell have an eternal duration, and after the resurrection men will find their eternal home in one or the other of them.

Strange darkness of the human mind, that men can persuade themselves that they have revelation enough, and yet be under the necessity of completing their religious theory by conjecture. But this subject is made plain by contemplating man as having an eternal existence. Let us ask what account have we of man after the resurrection in our revelations which are extant, is there any thing any way in accordance with the existence of eternity, or is it a matter of no consequence to man, to



know any thing about himself after the resurrection. If so it was not necessary to let him know any thing about himself before that time.

If intelligence has any thing to do with man's salvation, surely a few rays of light thrown upon his path in his eternal course, would contribute to this end. We are told that to the end that man might have a state of rest and glory after the resurrection, were all revelations given to man, and still they carry him to the time of the resurrection and there leave him, and yet they were designed to have an important influence on his condition for vast eternity; and yet all is silent, all is conjecture beyond the resurrection, and beyond that period is endless duration, and revelations were given for the express purpose of effecting a man's condition in that expanse of endless duration, and yet man left in darkness in relation to it, and yet he has revelation enough, all he needs; strange indeed.

It would appear that every thing must give way to the theory that we have revelation enough, men must sing Psalms about a something of which they have no knowledge—rejoice in hope of it, die in anticipation of it; spend all they have to possess it, and yet know not what it is, all darkness; all uncertainty; and we are left to conjecture what it is, and where it is, and what will be our condition when we are there. Surely this is worse than worshipping an "unknown God."

Who can contemplate the Deity, as deigning to enlighten the human mind, to lead the mind of man forth into an acquaintance with another state of existence, whither he is hastening; a state of existence pregnant with eternal consequences, and leads his mind to the door, and there stops and tells him now you know a sufficiency about it, now sing Psalms and shout halleluias, and rejoice in hope of this great glory which awaits you, while the glory is not revealed, nor any light given by which it can be understood, but we must conjecture what it is, and where it is; but we must rejoice greatly in it. No mind could be contented under such circumstances but one stupefied by religious prejudice.

When we lay aside all our ignorant religious bigotry, and look at revelation as we find it, how does it appear? all is darkness pertaining to man before the union of body and spirit, and all is darkness after the resurrection. All the knowledge we have of man is that period which begins with the union of body and spirit, and terminates with the resurrection, occupying a few thousand years from the creation till the resurrection. A vast eternity before the creation, and endless duration after the resurrection, all in perfect darkness; and if there is any period in man's history that is of importance, it is that period after he enters eternity at the time of the resurrection. It is said by all that it was for the object of securing to man eternal rest after the resurrec-

tion, that the whole of revelation which is given, was given, and notwithstanding this, that eternal period of man's history is left to conjecture with the bare fact, that man is destined to enjoy some state of things after the resurrection; and his eternal all depends on that state of existence, and yet a complete silence about it, and what adds to the singularity of the whole, is that man says he needs no light on the subject; he can conjecture a sufficiency for himself.

Religious bigotry alone could produce such a state of mind. If the mind were not bound in chains by religious bigotry of the most cruel character, no mind could or would rest in such darkness; it would seek light; it would seek intelligence; it would seek knowledge; but religious bigotry that curse to society and enemy of intelligence, the cruellest of all tyrants forbids the search, and commands Psalms to be sung, and praises hymned, and anthems chanted, in hope of a glory that conjecture has conjured up, and ignorance has sanctified. Such is the situation of those who say they need no more revelation.

Who after all, is there on this earth, but would rejoice at the idea of obtaining a full understanding of his own future history; there is, we think, no such a being that has intelligence now living or ever did live. Men say they want no more revelation, when in fact they do, and would be glad exceedingly glad if the Lord would give to themselves such light as they desire. Who that believes the bible but would be glad to have all darkness taken off of it, so that when they read it they could understand it clearly, and know precisely what the various writers meant by their varied way of teaching mankind, comprehend the ancient prophets, and know to a certainty what prophecies are yet to be fulfilled, and what of them have been fulfilled, and be able to make the distinction clearly; We presume there is no man living but would desire it, and would rejoice if the Lord would do so to himself; though he may say he needs no more revelation.

Every thinking man feels too much interest, in the future, not to desire to have some rays of light in relation to the events of future time, and what awaits himself in the period of his history which lies in futurity. Men may say what they please about revelation, and wanting and needing no more; for no man says so only in view of his religious theory, and not in view of fact.

To suppose that the Lord will ever fulfil the prophecies, which says that "the knowledge of the Lord shall cover the earth as the waters do the sea," and yet suppose that there never will be any more revelation than what is now extant, is to suppose what is either impossible with God or man; before such a thing could take place there must be an extended history of man given, beyond any thing we have written. Or to suppose that there will be



a time when "all shall know the Lord from the least to the greatest," without any additional revelation, is so void of all reason and common sense, as to be absolutely ridiculous.—Leaving this we will inquire after man's capabilities.

We have many things in revelation said about man's capabilities which are worthy of notice. Whatever man has done, is all the proof we need that man was capable of doing so. There is nothing ascribed to man, in the revelations of heaven, only the things he was capable of; all the prophets and apostles, and workers of miracles, mentioned in the scriptures, were men and men only, and were capable of doing the things they did as men; that such things as they did were within the compass of the powers of the body and minds of men, we think none will doubt. That these men were the descendants of Adam, will not be contradicted. All things did by them, were things that men were capable of doing. Elias who stayed the heavens, was a man.—Joshua who commanded the sun and moon was but a man; he was constituted as other men are, had nothing peculiar in his nature. Men in this and all other ages were constituted as was Joshua and Elias. Why then did not all others get revelations and exercise the same powers they did? it was not because they were differently constituted, but because these men had obtained some medium of communication with the Deity, others had not, and others were as capable of this as they were, had they have been placed under circumstances of a similar character, and instructed as they were, they had not only power to thus draw near to God but they did so—had all others have done so, they could have been as Joshua and Elias, but for want of this they were in this respect not like them.

All the apostles who had power to get revelations and obtain visions, were the sons of Adam as we and all others are, and what they did others are as capable of as they were.—The only cause that others did not as they did, is because they obtained a different relation to the Deity from what others did, and, in that relation, were as capable of getting revelations, obtaining visions, and looking into futurity, as others are of doing as they are, and had others obtained the same relation to the Deity they did, they could also have exercised the powers they did. It cannot be doubted that all the great works done by the prophets and apostles, are things which can be done by men; that is, men by sustaining a certain relation to God, can look into futurity, and see the events of coming time,—can tell what will take place for hundreds of years before it comes to pass, can command the planets and exercise power over the elements; by attaining a certain relation to the Deity. All who obtain that relation can do it, and all who do not cannot do it: though, those that cannot, could if they

had obtained the relation to the Deity those had who did it.

The fact that the mind of man is capable of diving into futurity, when under a proper influence, is established by an evidence that cannot be gainsaid, that men have done it: but this high attainment of human nature, is entirely owing to being placed in a situation to be made partakers of divine influence.—That men can attain that, is proven from the fact that they have done it, and what has been done by man can be done. All these things grow out of man's capabilities. We have some sayings of the apostle Paul, in the 1st chapter of the Epistle to the Ephesians that places this matter in a clear point of light.—See from the 3d to the close of the 14th verse. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Wherein he hath abounded towards us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted; after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

Paul here declares to the Ephesians upon what principle it was that he had all power and knowledge that he possessed. He says in the third verse "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." By this, it was by virtue of his being "in Christ Jesus" that he had obtained "all spiritual blessings." In the fourth verse he says that to this end God had chosen this way of communicating his spiritual blessing to men "before the foundation of the world." "According as he hath chosen us in him before the foundation of the world." Cho-

sen us to what? to obtain "all blessings."—There can be no mistake then in relation to this matter. God had chosen or appointed this way as the way, through which spiritual blessings, yea, all of them, could be communicated to man; and this choice or appointment was before the foundation of the world. Paul, notwithstanding he had all the powers of both mind and body before he was in Christ, he had afterwards, yet, he could not exercise them in that way until he was in Christ Jesus; when, he had obtained that standing before God, he could then exercise his powers in obtaining spiritual blessings to a fullness.

Not that there were any new additions to Paul's nature by being "in Christ Jesus," but after that, he could exercise his powers in a way which he could not before. The subsequent fact of the quotation, is devoted to making known the great advantages there were to men by being in Christ Jesus. 6th verse, in Christ Jesus he was accepted.—"Wherefore he hath made us accepted in the beloved." Verse 7th, it was by virtue of his being in Christ that he [Paul] had redemption. "In whom we have redemption in his blood." Verse 8th, it was by virtue of Paul's being in Christ that he obtained all wisdom and prudence. "Wherein,—that is in Christ,—he hath abounded toward us in all wisdom and prudence." Verse 9th, it was by reason of his being in Christ that he had made known to him the mystery of God's will. "Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself." verse 10th. It was in consequence of his being in Christ, that he would be gathered when the heavens and the earth were gathered together. "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and in earth."—verse 11th. He had obtained his inheritance by being in Christ. "In whom—that is in Christ—also we have obtained an inheritance being predestinated—those in Christ—according to the purpose of him who worketh all things after the counsel of his will."—Verse 13. In Christ they were sealed with the spirit of promise. "In whom [in Christ] also after ye believed, you were sealed with that holy spirit of promise.

All spiritual blessings then that Paul and others obtained, was not because they were differently constituted from other men, or had powers and capacities greater than others; but because of certain relations they had obtained to "Christ Jesus." By virtue of these relations they obtained "all spiritual blessings, all wisdom and prudence, redemption, forgiveness of sins, and inheritance;" indeed all that caused them to differ from others in these things. If others did not possess these powers and spiritual gifts, it was because they were not "in Christ Jesus;" for "in Christ Jesus" all such blessings abounded.—

If a man could not obtain revelations, it was because he was not "in Christ Jesus." If he could not see visions it was because he was not "in Christ Jesus." If he had not the forgiveness of sins, it was because he was not "in Christ Jesus." If he had not "redemption through the blood of Christ," it was because he was not "in Christ Jesus." If God did not "abound toward" him "in all wisdom and prudence," it was because he was not "in Christ Jesus." If he were not "sealed by the holy spirit of promise," it was because he was not "in Christ Jesus." For God, according to Paul, had pre-determined before the foundation of the world, that "in Christ Jesus" all the above things could and would be obtained. To this end God had made choice of this plan of putting men "in Christ Jesus" before the foundation of the world; that being in him, they could hold communion with God, and, through that communion with God, obtain all spiritual blessings, all wisdom and prudence, know the *mystery* of God's will, obtain forgiveness of sins and redemption in his [Christ's] blood. This is the reason why God was "mindful of him," [man,] and the reason why he [God] "visited him."

From the powers and capacities of man, as above set forth, we can see why it was that God thought him [man] worthy of his notice, because, by being united with Christ Jesus, he could "search into the deep things of God, and comprehend the height, the length, and the breadth of the love of God, which passeth knowledge." Though there are dark places in man's history, man was capable when properly directed to search them out, both before he was in the flesh and after the resurrection. It was because man possessed these gigantic powers that caused God to "visit him." The Lord understanding what man was, caused him to be mindful of him; and before the foundation of the world laid a scheme by which man could be united with himself [God,] that he [man] might, through the spirit of revelation, he partaker with him in all wisdom and all knowledge, and share with him in his eternal glory and eternal rest.

In view of man's capability the whole scheme of heaven, designed to benefit man, seems to have been planned and adapted to his capacities, that through the medium of the direction given him man might rise in the scale of intelligence, until he could be associated with his God forever. No man can read the proclamation, called the gospel, and the effects ascribed to it, without seeing its adaptation to man's capacities. By comparing the following scriptures the matter is made so plain that any but the willingly ignorant, cannot help but see. (Mark 16: 15—17. And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—And these signs shall follow them that be-

lieve; in my name shall they cast out devils; they shall speak with new tongues;

Acts 2: 14—18. "But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem; be this known unto you, and hearken to my words: For these are not drunken as ye suppose seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand maidens I will pour out in those days of my Spirit; and they shall prophecy."

And again the 37—39th verses, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Connect this with the Acts 8: 14—17, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down prayed for them that they might receive the Holy Ghost; for as yet it had fallen on none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

And again Acts 19: 5, 6, "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

The above passages when duly considered shew plainly that the scheme of heaven, intended for the salvation of man, was a scheme adapted to the peculiar capacities of man, through which he could hold communion with the Deity, and, by the communion thus held, he could rise in the scale of intelligence until he could become a companion of the Deity, and share with him in his intelligence, wisdom, power, and glory. What we have quoted from Paul's sayings in the 1st chapter of the Ephesians, shews plainly what effect had been produced on him by his submission to the will of heaven. From the commission given to the apostles, as quoted from Mark, nothing can be more evident than the same effect which had been produced on the minds of the apostles by their submission to the gospel, was also through the same means to be produced on all those to whom they [the apostles] shall administer. In the 17th verse as before quoted it is thus said "And these signs shall follow them that believe," that is, the person

to whom the apostles should administer; "in my name shall they," not you, "cast out devils;" "they" not you, "shall speak with new tongues;" 18th verse, "they" not you, "shall take up serpents and if they" not you, "drink any deadly thing it shall not hurt them," not you, "they," not you, "shall lay hands on the sick, and they shall recover."

We have marked the above sayings, particularly, to shew what it was that was proposed to those who received the apostolic administration, not but the apostles had the same power, but what was here said about those who would receive their word and administration, and not about the apostles themselves.

Who can examine the above quoted sayings of the Savior, and not see the promise made to those who received the apostles and obeyed their word. It was said, "That he who believeth and is baptized shall be saved," and the after sayings shew upon what principle the salvation was to be accomplished; it was by bringing those who believed, into a relation with the Deity, by which they could be made partakers of both the wisdom, and power of God, and having that wisdom and power can be heirs of eternal life.

It was the case with the Savior and the apostles when they promised salvation or eternal life by obedience to what they taught, that we also shew the principle by which the salvation or eternal life was to be obtained. In the commission given to the apostles, it was to be by obtaining power with God, through which the people obeying could inherit the blessings pertaining to salvation. This is so clearly manifest in the teachings of Peter on the day of Pentecost, it requires no small degree of dishonesty, and duplicity to avoid it, and all who do have to condescend to low trickery and degraded condescension.

On that memorable occasion the apostle regarded the commission he had received, and took occasion from the ignorance of the people, to explain the gift of the Holy Ghost, as declared by Joel the prophet, see 16, 17, 18th verses of the 2d chapter of Acts, as above quoted. In this quotation, it is said the effect of the pouring out of the Holy Spirit should be that of prophesying, seeing visions, and dreaming dreams. After this, and when the Jews asked what they should do, he reasoned, verses 38 and 39, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now why receive "the gift of the Holy Ghost?" because it was said that certain signs should follow them that believe, and these signs, if we credit Joel's testimony, could follow only by receiving "the Holy Ghost;" and, if they receive the "Holy Ghost," they must follow, and it was in consequence of the signs following that salvation was attained. No signs following, and no salvation; and in order to carry the system to its legitimate issue, and shew that it



was every way suited to the end for which it was introduced. Peter say verse 39, "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," that is the promise of "the gift of the Holy Ghost," which Joel had said, would be a power by which they could prophecy, see visions and dream dreams.

What then can be more clearly set forth than the fact, that the gospel proclamation was predicated on the capabilities of man to hold communion with God. It was to be so with man through all time; the promise was not only to the children, of those who were present; but to all that were afar off even as many as the Lord our God shall call. So that men, according to this, were to be the same through all time; all were to be capable of receiving the Holy Spirit, and if to receive the Holy Spirit, to prophecy, see visions, &c. and what adds to this, is, that it was the promise which was made to the obedient. Now take away the promise and what avail is the remainder. What advantage in faith, repentance, and baptism! none surely, only as they brought the person, who was the partaker thereof, into a near relation with the Deity, by which he could obtain communication with God, and be a sharer in his [God's] wisdom, prudence and power, by which salvation comes.

The account given us of the execution of the high commission given to the apostles, as quoted above, goes to confirm what we have said, if it needs confirmation, and shews that others besides the apostles had this same power of holding communion with God by obedience to the gospel. The case at Samaria is to point. Philip had gone there; and when he had preached unto them, and the people believed, he baptised them both men and women; and the apostles, when they heard of it, they "sent Peter and John" who when they arrived, "prayed for them and laid their hands on them and they received the Holy Ghost," that is, the men and women who had been baptised at Samaria. Just as Peter had said on the day of Pentecost, they who obeyed should receive the "Holy Ghost."—Thus carries the truth of what Peter said to its utmost limits. In this instance both men and women were made partakers of the "Holy Ghost" by obeying the gospel; this shews that both men and women possess the same powers of holding communion with God, and obtaining wisdom and power with him, Peter said on the day of Pentecost, that when the Lord, in the last days, poured out his spirit on all flesh, their sons and their daughters should prophecy, and the servants and handmaidens; and at Samaria it was confirmed, both men and women received it; abiding evidence that all both men and women are capable of having power with God, and capable of being saved, as the gospel proposed to save only on the principle of receiving the "Holy Ghost."

To be concluded in our next.

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. JULY 1, 1845.

It is to us, a matter of great satisfaction, to see how the cause of truth moves on quietly, and peaceably, without excitement or confusion. Truly, it is said that the Lord is a God of order and not confusion. He dwells only where there is order. Where confusion reigns there the Lord is not; it is so with individuals as with his church; whenever the mind of an individual gets into disorder and confusion, the Lord ceases to communicate to or with that person, because the Lord does not dwell in the midst of confusion. How frequently we see those who profess to serve the Lord, in darkness and fear, not knowing what to believe nor what to do. All is wrong; but why is it so? the Lord is the same. The answer must be the person has got out of his place, and the Lord will not follow him; had he staid where the Lord had placed him, and by so doing, kept his own heart right before the Lord, there would have been no darkness in his mind. Darkness in the mind of a saint, is always the result of error committed by him.—Though persecution rage, and iniquity prevail, yet, if a man's heart is right in the sight of God, he will have no darkness in his own mind; between him and his God it will be peace.

Let those who belong to the church of Christ remember this, and it will relieve them from many hours of uncalled for anxiety. If all the world are wrong, and are in confusion, he who keeps his heart right before God will be at peace; his mind will not be darkness but light, not confusion but peace: and no darkness comes on the mind of a saint when he is standing in the place where the Lord placed him; for in that place the Lord will commune with him. Whatever place or calling is assigned to a man in the kingdom of heaven, is the place and the only place where the Lord will commune with that person, and out of that place he will find confusion and darkness, and though all rejoice he will be in trouble, and all are in light he will be in darkness.

All that the saints have to do, is to keep their hearts right before the Lord, and he will see to them, and bear them off triumphant in all things pertaining to his kingdom.

Just as our paper was going to press, we received a cheering letter from our beloved brother Hutchings, dated Boston, June 24, too late for insertion in this number; we intend making extracts in our next. We make room however, to say, the church in Boston is being aroused to the performance of their duties, their meetings are becoming well attended, and the spirit and power of God is poured out upon them at times, in a marvellous manner. The sick have been healed in their midst, by the mighty power of God, and they feel to rejoice in the glorious liberty of the gospel of our Lord and Savior, Jesus Christ.

We rejoiced greatly on the receipt of Elder Hutchings's letter, and in reply, we would say to him, and the church in Boston, and to all the saints, do not get weary in well doing, but continue humble and faithful before your heavenly Father and the Lord God of Israel will bless and prosper you spiritually and temporally; you shall have wisdom poured out upon you, and the hidden treasures of knowledge shall be unfolded to your understanding, and you will be made to rejoice in the Holy One of Israel; you shall have joy of heart, and not sorrow; you will have the peace of God flowing unto you as a river, instead of mourning; notwithstanding persecutions may rage and the hand of affliction may seem to be laid heavily upon us, yet, if we continue steadfast, they will work out for us a far more exceeding and eternal weight of glory; for know assuredly that the kingdom, and the gospel of the kingdom, which we have entered into and espoused, will triumph and prevail, in spite of all the powers of earth and hell; for the great Jehovah decreed in the bosom of eternity from before the foundation of the world, that his EVERLASTING KINGDOM, which Daniel saw organized and set up in the last days, should never be moved or shaken, though heaven and earth should be shaken, moved and pass away.

#### PROTESTANT UNIONIST

There have been placed upon our table, a few numbers of a paper, published in this city, called the "Protestant Unionist." What will come next? "*Protestant Unionist!*"—Queer enough. The Calvinist protest against the Methodist, the Methodist against the Calvinist, the Pedo Baptist against the Baptist, the Baptist against the Pedo Baptist, the Unitarians against the Trinitarians, the Trinitarians against the Unitarians, the Universalists

against the Partialists, the Partialists against the Universalists, and the Campbellites against all. These, we suppose, are the chords by which the union is strengthened.

Will not the editor next favor the public with a Polynesian uni n? He will have no difficulty in proving that the land which compose the Polynesian Islands all belong to one world, and that they are all situated in the Pacific ocean; and by the same process of reasoning by which he can prove the Protestants a unit, he can prove the Polynesian Islands all to be one Island.

This is an age of discovery truly, in science, literature, politics, and religion, and we can see no reason why it should not be in geography also. Go ahead Mr. Editor, if you cannot prove the whole Protestant world a unit, you may obtain a little salt and potatoes by the operation.

#### NAUVOO ONCE MORE.

It is singular to see what lengths the people of that city will go to sustain themselves; no falsehood too glaring for them to publish to the world; indeed they seem to think that on falsehood alone depends their salvation.—They hatch up prophecies and put them into the mouths of others, and then shout that the prophecy has failed. When the cap stone was put on the temple, there was a great shout that the prophecy of Elder Rigdon had failed. Now what prophecy had failed? Elder Rigdon never said that the walls of that temple would never be built, but on the contrary always said they would be, and much more than that done to it, and, getting the walls up, has only confirmed what he said would be done. This he said would be done, and their enemies could not prevent them from doing it, notwithstanding the case might appear doubtful. And, as he said it has come to pass; and there can be no doubt now but all the rest he said about it will take place.

How singular must a religion be that has no foundation to stand on but falsehood; and the doom of those who made lies their refuge, and who hideth themselves under falsehood, is set forth sufficiently clear in the scriptures; and as sure as the prophet told the truth, so sure that people is destined to an overthrow, and to wasting and destruction.

Elder Elijah R. Swackhammer is about leaving on a mission to the East; he leaves with our best wishes and prayers, and we trust he will receive the co-operation of the brethren in the promotion of the cause of Zion.

# COMMUNICATIONS.

## ESSAY ON THE PROPHECIES AND COMING EVENTS.

[CONTINUED FROM PAGE 251.]

The Lord has set his hand *again* the second time to recover the remnant of his people, according to Isaac's prophecy 11th chapter 11th verse "and is beginning to restore our judges as at the first, and counsellors as at the beginning." See Isaiah 1st chapter 26th and 27th verses, "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." By the above we learn that Zion will be redeemed with judgment, and her converts with righteousness, or in other words, every thing that can be shaken will be taken out of the way, that the Kingdom which cannot be shaken may remain. One may be ready to ask the question, how was Israel's judges at the first? the answer is, they had a Moses and his counsellors; they also had 70 Elders which constituted the executive department in their ecclesiastical government, this restitution thus far has taken place. Christ compared the Kingdom of heaven to a net cast into the sea, which gathered of every kind both good and bad. It became necessary that this gathering should take place in order to obtain a sufficient number of tried and chosen ones to organize the Kingdom. The principle of choosing is the same now as it was when Moses said to the children of Israel, choose ye this day whom ye will serve. See also Book of covenants 5th sec. 2d paragraph; "Behold here is wisdom let every man choose for himself until I come."

The reader by this time may be ready to imagine whether the Lord has promised to send a man like unto Moses, to rule over his household to prepare the Bride for his coming.—God has promised that Zion shall travail and bring forth her children in the last days.—Shall she have a leader? See Isa 66th Chapter 7th verse "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." Compare the above with Malachi 3d Chapter 1st verse.—"Behold, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." And Mat 24th chapter 45th 46th and 47th verses.—"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all

his goods. And you will find the Lord has promised to appoint a servant to rule over his household, or a man child to lead Zion, or a messenger to prepare the way before him that the Bride may make herself ready for the Marriage Supper. And Moses placed the Shepherd the stone of Israel in the tribe of Joseph. St Paul informs us that our Lord sprang out of Judah; of which tribe Moses spake nothing in particular concerning Priesthood. "The Kingdom of heaven will go out to meet the Bridegroom at his coming; and no doubt they will have Malachi's Messenger to lead, with their judges restored as at the first, and their counsellors as at the beginning.—They not only have a promise leaper like unto Moses, but a multitude of others. The Lord has promised to send for many hunters, as you will see in Jeremiah 16th chapter 16th verse. See also Rev 17th chapter 14th verse. And they that are with him are called, and chosen, and faithful. See also Isa 13th chapter 3d verse. "I have commanded my sanctified ones, I have also called my mighty ones. See Joel 2d chapter 2d verse. "A great People, and strong there hath not been ever the like, neither shall be to the years of many generations." I might quote a multitude of passages on this subject, but I think the above sufficient to show that Isaiah's judges and counsellors will be restored, preparatory to the coming of Christ. We have proved in the former part of this treatise, that North America is the mount Zion. We believe also, that the Most High established a free government here, in order to bring about his own purposes. See Isa 29th chapter 7th and 8th verses. "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.—It shall even be as when a hungry man dream, eth, and behold, he eateth: but he awaketh—and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion"

Isa. foresaw that nations would rise to fight against Mount Zion: and he likened them to the dream of a night vision; if a man dreameth he eateth and awaketh and is hungry, or dreameth that he drinketh and awaketh and his soul hath appetite; so shall all the nations be that fight against mount Zion.—What did England accomplish in the revolutionary war? again what did they accomplish in the last war? it was unto them as the dream of a night vision.

If England should become confederate with all the allied powers and come to war against the mount Zion: it will be unto them as the dream of a night vision. It will only fulfil the Prophecy of John, and Daniel and other prophetic declarations.



See Micah 4th chapter 11th and 12th verses. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thought of the LORD, neither understand they his council: for he shall gather them as the sheaves into the floor."

When the allied powers come and make war with the Daughter of Zion, they will be overcome according to John and Daniel's Prophecy, then will the Daughter of Zion by way of reciprocity return the compliment.

Having shown that the Kingdom of Heaven would be set up in the last days, with the Ephraimite God's first born and also found them in Isaiah's far country. We shall endeavor to follow their fate and see if they cross the sea: when they go to Jerusalem to meet the bridegroom at his coming. See Zech.—10th chapter from the 6th to the 12th verse inclusive.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them: and they shall be as though I had cast them off, for I am the LORD their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the LORD."

In the 9th verse, the Lord says; they shall remember me in far countries; and they shall live with their children and turn again.—In the 11th verse. And he shall pass through the Sea, with affliction, and shall smite the waves of the Sea, and all the deeps of the river shall dry up. Compare this with Isaiah 18th chapter 1st verse. "Wo to the land shadowing with wings which is beyond the rivers of Ethiopia, that sendeth Embassadors by the sea, in vessels of bull rushes (or as some translators say, rushing vessels)." See also Isaiah 11th chapter from the 10th to the 16th verse inclusive.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to

pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he make his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.—And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

By the above quotations we have found that Judah and Ephraim will become reconciled to each other, and the Lord says as we before quoted in Joel that when he brings again the captivity of Judah and Jerusalem, he will also gather all nations; and bring them down into the valley of Jehoshaphat. We have shown the means the Lord will make use of to gather the nations. Zachariah informs us that they will pass through the Sea with affliction, and smite the waves of the sea; and the deeds of the rivers shall dry up.

AMOS B. TOMLINSON.

[To be continued.]

Hampton, Ill. May 28th, 1845.

PRESIDENTS S. RIGDON & E. ROBINSON:

Since I left Pittsburgh, on the 14th ult. I have enjoyed as good health, or better, than is usual for me at this season of the year. I will give you a brief sketch of my journal, since I bowed a farewell to you, as the steamer was leaving the wharf of the Iron—but burnt city, to bear me with others to the bosoms of our dear families—in the far distant west.

I remained (together with my brethren,) on the steamer Yucatan until we arrived in Louisville, Ky. the Captain, of which treated us *very kindly indeed*. There were a great many passengers on board bound westward, to hunt new homes in the vast wilderness of prairies that lie stretched out there inviting, by all the richness and luxuriance of their soil and foliage, to settle on their bosoms and make homes. Oh if they but knew the troubles that were ahead of them—their glee and song of "westward ho," would cease, and sorrow and mourning would fill their souls.

As we glided down the Ohio on Wednesday afternoon, liberty was obtained to preach on board. The passengers both above and below assembled in the cabin and Elder Hinkle with his usual zeal addressed them for more than an hour on the subject of our holy religion. After supper they assembled again and Elder S. James delivered to them a lecture. Next morning after the breakfast table was cleared away they again collected and I endeavored to show them the characteristic difference between us and all other religious denominations. When I had got about half through saying what I had intended, a cabin boy about twelve years old fell overboard and was drowned, notwithstanding all the exertions to save him; he sank to rise and breath no more until the "sound of the last trump."—The excitement of the moment closed or rather broke up our meeting.

Before we arrived in Louisville I had written a letter to my Father, directed to Bagdad Tennessee intending to mail it there in order to inform him of my whereabouts in the world; but before we arrived in Louisville I had received intelligence that I must go personally and make my Father a visit—with this promise that if I would go I should have the privilege of introducing him into the Church of Christ—and then of receiving a Father's blessing under his hand. My heart leaped for joy, and I said—with the Prodigal son "I will arise and go to my Father." I was not disobedient but left the society of brethren, whom I think I can say in truth, I love with a pure heart fervently, and I took stage Friday night 2 o'clock, and on Sunday 2 P. M. I was among my distant relations and old acquaintances in the south part of old Ky. There was a meeting in the neighborhood for evening so that I could not make an appointment. I went with them to hear a Cumberland Presbyterian, with the promise that I would preach if he would let me. He had commenced before we arrived. When he was through I arose and asked the liberty of making a few remarks. It was granted, and I spoke about half an hour, in giving them a solemn testimony and warning in the name of the Lord. They seemed all attention; and when I was through requested me to make an appointment for the next day at the old Baptist meeting house. I did so and preached, and also in the evening to a large audience for that country. Even the old Baptist minister attended. Tuesday the 22nd I reached my oldest brothers I staid and preached to him and family, and neighbors, until Saturday morning, he then accompanied me some 25 miles farther to my youngest brothers. He stands six feet four inches and one half under the standard—in height, and weighs 224 lbs. without being fleshy—A kind of walking giant, with him our Father lives. Here in the dusk of the evening April 26th I met with my natural Father 79 years old after sixteen years absence.

My feelings I cannot describe to you, especially considering the circumstances under which I made the visit. I found him able to walk with me around the neighborhood and visit among our relatives. I have but two brothers and one sister living. The oldest brother is a local Methodist preacher, the youngest professes no religion. Our sister is a good woman, very religious, and belongs to what is called "the Christian order."

On my brother's farm there is a Methodist meeting house. On Sunday forenoon I attended circuit preaching with them. As soon as the preacher closed speaking I walked up into the stand to him and asked for the privilege of speaking, but was denied. I then asked for the privilege giving out some appointments, but the self-important, man-made priest would not even suffer me to do that much, in a Methodist meeting house. There had been a stand erected with seats around it, which happened to be on my brother's land, he said to me to preach there if I wished. As soon as the preacher had given out an appointment at the same place for one of his own fraternity on the next Sunday, and had taken up his missionary collection—he closed. I then mounted a bench and told the people, (among whom I had been born and brought up,) that I would preach that evening, the next Wednesday eve, and twice on the next Sunday at the stand. But one of the trustees came to me that afternoon and told me to go and preach in the meeting house. I did so, to a large congregation. And had it not rained on Sunday morning, I have no doubt but that the largest congregation would have assembled that was ever together in that neighborhood. As it was, the large meeting house was filled to overflowing. I had spoken one hour and one half when the little Methodist minister arrived. He came just in time to occupy his hour. On his arrival I sit down—inasmuch as his appointment had been given out before mine. In an hour he preached a right new fashioned methodist sermon. He said about enough while I rested—to stimulate me. I arose again, (without intermission,) and spoke about two and a half hours on the propriety and necessity of "true prophets in the last days"—and in holding up to public gaze the false system that men have invented by which to get to heaven. The audience seemed fastened to their seats with almost perfect stillness during that great length of time. O, if you could have been there, to have seen that little Priest sitting by my side in the pulpit while his system of homepun religion was compared with the Lord's system from heaven, and seen his writhings while he dare not even lift his tongue in self-defence—you could but have pitied him and desired him, yea even have asked him to have forsaken a system so fraught with absurdities. During my discourse some man sitting near me wrote with his pen in his hymn book "Are you a prophet or not?"

and slipped it up on the stand by my side. something seemed to whisper to me, open the book and see what was in it. When I saw the sentence or query. I laid it down and pursued my discourse, until at a proper time, secretly prayed the Lord to answer the query himself. He poured out his spirit upon me marvellously—and its voice was “prophecy son of man.” The future was opened up before me and I rolled it off with a voice that started some of them from their seats. And I must say that I even felt some astonished myself at what I saw and declared. The meeting closed, the people dispersed, and I had intended to leave for home the next day, but during the afternoon my Father said to me that he believed with all his heart, and desired to be baptized. My brother, his lady, our Father and myself started to the river—about a mile distant—but before we reached the water’s edge a large company of neighbors and friends had joined us, and notwithstanding my fatigue from long speaking, I could not bear to immerse my aged Father without again calling upon his neighbors to believe and go with him in obedience. Consequently I lifted up my voice again for about one hour at the Cumberland’s brink and then we went down and I buried my own dear Father in the waters of baptism and raised him up again to go forth and walk in newness of life.

It would be difficult for me to describe or you to imagine my feelings—especially while I and my brother walked ahead and the old gentlemen rode along behind us calling our attention thus, “well my boys, obedience is better than sacrifice, praise the Lord O, my soul &c. Ah! my dear brethren, my soul shall magnify the Lord! My Father has hearkened to the voice of the spirit of the Lord, has obeyed the truth. My Father in the flesh is in the kingdom of the Lord O my soul!”

The next day May 5th I had a special meeting at my own natural sister’s when I only invited our relations, (a small congregation assembled,) so as to have a kind of farewell among them. There I explained to them the nature of laying on hands for blessings. After which I laid my hands on my Father’s head and confirmed him a member of the Church of Christ—and also for the gift of the Holy Spirit. And being so directed, I set him apart by ordination to the holy priesthood according to the holy order of the Son of God. I then in the midst of my relations took the seat and received under his hand a Father’s blessing—and his first blessing. By faith I have obtained the birth-right in my father’s family—and more. O my brethren if you could have been present and heard “the words of fire,” as they burned in the aged man’s heart, and how he poured them out in blessing on me while his hands were on my head. It seems to me that your souls would have

caught on fire too—as mine did, and the future world have opened up before you and you would have gazed upon the important events and scenes through which you and I will have to pass shoulder to shoulder, hand to hand, and heart to heart, before we shall see this world redeemed, sin destroyed, satan bound, the saints rise, and all the righteous enter into the rest of God, and dwell on the face of this earth in perfect peace.

Judah was Jacob’s 4th son—from him came the chief ruler in his Father’s house. Joseph was separated from his brethren. He wandered in a land of strangers many years, but because he loved righteousness, because he feared the Lord, and communed with the heavens, he saved or was the means of delivering all the race from famine. By faith he obtained the father’s first blessing—or the birth-right. “Let my name be named upon the lads.” Gen. 45: 16. 1st Chron. 5: 2 &c. I am my Father’s 4th Son. I wandered 15 years from home among strangers, during which time I witnessed the organization of the kingdom of God on earth. I then flew, as it were, to the presence and society of my Father and relations, bearing glad tidings upon my lips. And happy, thrice happy that man who received my testimony—For then the Lord gave him a greater—even a testimony from Heaven.

Thus I proved the testimony of the Lord to me, and left my Father rejoicing in the New Covenant. I made him a present of a book of Mormon, and he read, he told me during my absence from him visiting among our relations—80 pages in two days notwithstanding his old age. On the 6th I left for Hampton. One of my oldest brothers son’s accompanied me home. He is a young man 29 years of age. He will accompany us to Pittsburgh in order to go to school. I hope he will be a mate for Sidney in their studies, as well as in other things. We went down to Nashville by stage from thence by steam to St. Louis, and then to Hampton where we arrived on the 17th at sunrise. All were well, and are now well.

We passed Nauvoo early on the 16th. The boat only called a few moments. So that I had no time to rove over the City, or even to speak to any of its inhabitants. They were putting up the rafters on the temple.

I arrived on the 17th and on the 20th I left for Buffalo, only remaining 3 days with my little family. I feel that I have no time to spare idly. I returned last evening—being about 8 days, settling my business and preaching ALL THE TIME. I tell you brethren, I am a living miracle of preaching. I preach about all the time when I am awake, and I dream about the things of the kingdom when I sleep. Not one sitting even, of unhappiness has rolled across my heart—so far as my religion is concerned, since the 6th of April. I pray continually for deliverance. Since conference I think



I know what it is to have "perfect love casting out all fear."

I long to be with you again. We expect to leave within three weeks, and then pass direct to your place. I never realized till since our conference what it was to be led and learn my duty from day to day from the Lord direct. The scriptures marvellously unfold to my mind when I read them. My prayer to God is for you night and day. And I think I pray in faith that his cause may now prosper in our hands. O my brethren I feel an abiding evidence that it will prosper. That our solemn covenant will be realized. That the kingdom will finally triumph over ALL its enemies—great or small.

WILLIAM E. McLELLIN.

*For the Messenger and Advocate.*

McKeesport Allegheny county Pa. June 15, 1845, and year 1, of the Kingdom of God.

Elijah R. Swackhammer, to all people, to whom our calling and office pertains.

In humility before the Lord, we present ourselves before the world, that they may know to whom to look for instruction, in the things pertaining to God and his kingdom, and their own salvation; notwithstanding they are living in the midst of the fulfilment of the following predictions: 2 Timothy, 4: 3, 4; "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Isaiah 29: 9, 10, and 11 to the end of the word "sealed." "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed."

But says one—if we have prophets, apostles, evangelists, pastors and teachers in this our day, or age of the world, how are we to know them, and that they are sent of God? For many profess to be his ministers.

Well, knowing that we are not imposing upon mankind, we are perfectly willing to give the principles by which they can try, or examine us, and all others who profess to be the ministers of Jesus Christ: for God hath not left mankind without an unerring rule on this subject; and that too, in view of what he knew would take place on the earth, or among mankind, after the first coming of the Savior. And in order to set forth the three classes into which God has divided mankind, we give the following, from which we will show, in connection with other scripture, who are, and who are not his Disciples. Isaiah 8: 9, to 22, inclusive. "Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye

of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizzards that peep, and that mutter; should not a people seek unto their God? to the living for the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it hardly by bread and hunger; and it shall come to pass that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." "Bind up the testimony, seal the law among my (Christ's) Disciples."

From this we learn that whatever it is, that is here called the *testimony*, and the *law*, that they were to be bound up and sealed among Jesus Christ's Disciples, and this excludes them from being among any others, and the eternal fact is, that those who have them not, are not Christ's Disciples, no matter what they call themselves, or how much they boast of having religion. And our principle is, to let God be true, if it makes all the world liars. But what is the *law* here spoken of, that was to be sealed among Christ's Disciples? was it not that form of doctrine to which the people yielded obedience, or were given up?

James 1: 21—25. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves: For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholds himself, and goes his way, and straightway forgetteth his manner of man he was. But if any man looketh into the

perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." From this we learn, that the law in Isaiah, is what James calls the *ingrafted word*, and the law of liberty, which is able to save the soul, and this is the gospel, or that which mankind are called upon to obey; which in another place, and by another apostle, is called the power of God unto salvation, to all that believe it, and the first thing to be observed, by him or her, that is not a disciple of Jesus, is to believe, repent and be baptized, or born of water for, or in order to the forgiveness of sins, and then such an one is entitled to the gift of the Holy Ghost; and any one that does not proclaim this *Doctrine*, be assured, he is not sent of God. Luke 24: 45-48. Also, Acts 2: 36-39, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now any one that does not make this proclamation is not sent of God, for this was to be made among all nations, beginning at Jerusalem. And he whom God has sent, speaketh his words, as it is written, For he whom God has sent, speaketh God's words, for God giveth not the Spirit by measure, John 3: 34. The italic words we omit as they and all such are not in the original language, and they oftentimes destroy the meaning of the word of God. And we will say; that he whom God has not sent, will not speak the words of God; but will pervert them by adding to, or diminishing from what the Lord has spoken, for the salvation of man. "Bind up the testimony," Jesus said "search the scriptures, for in them ye (Jews) think ye have eternal life; and they are they which testify of me." Some render it, "ye search the scriptures for in them ye think ye have eternal life." Notwithstanding they search the scriptures, yet, the *testimony* was not in them, for Jesus said to them, "and ye have not the Father's word abiding in you," John 1: 38, 39. And this proves, also, what we have stated, that

the *testimony* and the law, were to be only among his (Christ's) disciples. And what good will the Bible do any man unless he has the word of God abiding in him. As it is written, John 15: 7, 10, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." \* \* "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Peter's exhortation is, to adhere to the *testimony*, or prophetic word, 2<sup>d</sup> Peter 1: 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Now the Lord by Isaiah says, in view of the great apostacy from God, and his religion, or doctrine, that we are to appeal to the law (gospel) and to the *testimony*, (the scriptures or prophetic word,) and that if the people do not speak according to that word, it is because their is no light in them. Or as Bishop Lowth renders it, "Upon them the light shall not shine." And this is according to the testimony of all the scriptures. See 2<sup>d</sup> Epistle of John 5-11.

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds."

Also 1<sup>st</sup> Epistle of John, 4: 6, "We are of God, he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

Also 2<sup>d</sup> Thessalonians 2: 9 and 15, ver.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. \* \* \* Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Also Paul's Epistle to the Romans, 16<sup>th</sup> chapt, 17<sup>th</sup> and 18<sup>th</sup> verses.

"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not